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theists as well as unbelievers in helping to find out the psychological state of things as it happens to be in our present generation, and from that standpoint the book will retain its virtue whatever be the position of the reader.

SIR OLIVER LODGE ON LIFE AFTER DEATH.

Sir Oliver has always been a believer in mediumistic experience and in the spirit existence of man in the other world, and in spite of his knowledge of physics he has taken a broad stand by coming out squarely and unreservedly in showing his faith. Details of such an expression might be amusing if it were not actually sad to see a man of his significance stooping to views which otherwise prevail only in the circles of half-educated people. His son Raymond died at the front in Flanders on September 14, 1915, and the bereaved father has published a book¹ containing a summary of his own philosophical views and a record of communications received from Raymond since his death.

From this we learn that Raymond woke up in the other world and got accustomed to his new surroundings. There are seven spheres all above the earth and turning around with the earth, but there is no consecutive night and day. It is always daylight except when one desires darkness; then night spreads according to one's wishes. Raymond resides in a house which appears to be made of brick, and spirit houses form streets in which the spirits walk and move. People who have lost arms or legs develop new ones as if by a kind of natural recuperation, so he tells his parents that he has replaced a tooth, and comrades of his who had lost arms or other limbs are restored to their original natural shape, but this restoration is not quite simple and there is a kind of spirit-doctors who help with their restoration. There is a special difficulty in restoring the spiritual body if the material body has been destroyed before its regeneration in the spirit world, so Raymond gives a definite warning that dead bodies should not be cremated before father has published a book containing a summary of his own they have been restored in the spirit plane of life.

The seven spheres which are built around the earthly plane seem to revolve with it at different rates of speed, so that the first sphere is not revolving at the same rate as the second, third, fourth, fifth, sixth and seventh spheres. Greater circumference makes the

revolution more rapid and this increase of rotation has an actual effect on the atmospheric conditions prevailing in different spheres. When asked for details about the nature of the other world Raymond said:

"What I am worrying about is how it is all made and of what it is composed. I have not found out yet, but I have a theory. It is not an original idea of mine. I was helped to it by words dropped here and there. People who think everything is created by thought are wrong. I imagined for a little while that one's thoughts over here formed the buildings and flowers and trees and solid ground; but there is something more than that.

"There is something always rising from the earth—something chemical in form. As it rises to ours it goes through various changes and solidifies here. I feel sure it is something given off from the earth that makes the solid trees, flowers, etc....

"All the decay that goes on on the earth is not lost. It doesn't just form manure or dust. Certain vegetable and decayed tissue does form manure for a time, but it gives off an essence or a gas which ascends and which becomes what you call a 'smell.' Everything dead has a smell, if you notice; and I know now that the smell is of actual use, because it is from that smell that we are able to produce duplicates of whatever form it had before it became a smell. Even old wood has a smell different from new wood; you may have to have a keen nose to detect it on the earth plane.

"Old rags, cloth decaying and going rotten, all have smells. Different kinds of cloth give off different smells. You can understand how all this interests me. Apparently, so far as I can gather, the rotting wool appears to be used for making things like tweeds on our side. But I know that I am jumping; I'm guessing at it. My suit, I expect, was made from decayed worsted on your side.

"Some people here won't grasp this even yet—about the material cause of all these things. They go talking about spiritual robes made of light, built by thoughts on the earth plane. I don't believe it. They go about thinking that it is a thought robe they're wearing, resulting from the spiritual life they led; and when we try to tell them it is manufactured out of materials they don't believe it. They say, 'No, no; it's a robe of light and brightness which I manufactured by thought.' So we just leave it. But I don't say that they don't get robes quicker when they have led spiritual lives down

there; I think they do, and that's what makes them think that they made the robes by their lives.

"You know flowers how they decay. We have got flowers here; your decayed flowers flower again with us—beautiful flowers."

They have not only spirit doctors but also manufacturers and can provide you with materials if you so desire. Raymond himself does not smoke, but a friend of his, a great smoker on the earth plane, demanded cigars and he got them, but only about five; and the things given him looked like cigars, but after smoking about five cigars he no longer cared for more. He changed his habit and got accustomed to a more spiritual mode of life.

Colors have their significance, and different colors have different effects upon the character of the spirits.

"There's plenty of flowers growing here, you will be glad to hear. But we don't cut them here. They don't die and grow again; they seem to renew themselves. Just like people, they are there all the time renewing their spirit bodies. The higher the sphere he went to, the lighter the bodies seemed to be—he means the fairer, lighter in color. He's got an idea that the reason why people have drawn angels with long fair hair and very fair complexions is that they have been inspired by somebody from very high spheres."

The information Professor Lodge publishes was received from the medium Mrs. Leonard through her "control" known as "Fedo."

Incidentally we find a personal remark put in brackets and in italics of which Sir Oliver is apparently the authority. It reads: "A good deal of this struck me as nonsense, as if Feda has picked it up from some sitter."

Mediums have said much nonsense in print as well as in private seances, and the spirits of dead people have distinguished themselves by silly utterances; but the recent story of Raymond's communications rather excels all prior tales of mediumistic lore in the silliness of its revelations. But the saddest part of it consists in the fact that a great scientist, no less a one than Sir Oliver Lodge, has published the book and so stands sponsor for it.

Sir Oliver Lodge is a scientist who has done much creditable work and has written a number of books which exhibit keen thought and a good grasp of his subject, his specialty being physics. The books he has written are as follows:

Elementary Mechanics; Modern Views of Electricity; Pioneers of Science; Signalling Without Wires; Lightning Conductors and

Lightning Guards; School Teaching and School Reform; Mathematics for Parents and Teachers; Life and Matter; Electrons; Modern Views of Matter; The Substance of Faith; Man and the Universe; The Ether of Space; The Survival of Man; Parent and Child; Reason and Belief; and Modern Problems.

CURRENT PERIODICALS.

In Vol. XIV (1915) of the fifth series of the *Atti* of the Royal Academy of the Lincei at Rome is a publication in full of the treatise *De corporibus regularibus* of Pietro Franceschi or Della Francesca which was found in 1912 in the Vatican Library by G. Mancini. To this is prefixed a learned dissertation by Mancini to show that this treatise was pilfered by Luca Pacioli in his work on mensuration, the *Divina proportione*; and a report by Gino Loria on Mancini's memoir.

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The articles of greatest interest to philosophical mathematicians in recent numbers of Vol. XVII (1916) of the *Transactions of the American Mathematical Society* are as follows. In the number for April, Robert L. Moore gives three systems of axioms for plane *analysis situs*—the non-metrical part of the theory of plane sets of points, including the theory of plane curves; Charles N. Haskins writes on the measurable bounds and the distribution of functional values of "summable" functions—which here means functions which are integrable in the generalized sense of Lebesgue; and Dunham Jackson proves in another way an important theorem of Haskins. In the number for July, L. L. Silverman discusses the generalization of the notion of the summability of a series to the limit of a function of a continuous variable; G. H. Hardy develops a new and powerful method for the discussion of Weierstrass's continuous function which is not differentiable, and allied questions; and William F. Osgood, to show that a theorem of Weierstrass for analytic functions of n complex variables is true for other "spaces" than that of analysis, lays down a general definition of "infinite regions," which includes the cases of projective geometry, the geometry of inversion, the geometry of the space of analysis, and so on.

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In the *Bulletin of the American Mathematical Society* for June, 1916, Dr. A. Bernstein reduces the number of postulates which